



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

ART. IX.—*The Medical Art amongst the Chinese, by the*  
Rev. C. GUTZLAFF.

*Read 18th February, 1837.*

"The following paper on the state of the Medical Art amongst the Chinese, has been recently presented to the Royal Asiatic Society, by the Right Hon. Alexander Johnston. He, as Chairman of the Committee of Correspondence of the Society, has for some time instituted a variety of inquiries into the state of that art, in the different parts of Asia. This paper has been sent to him by the Rev. Mr. Gutzlaff, the intelligent and zealous Protestant Missionary in China, who forwarded to him, some time ago, the very curious and interesting analysis of the Chinese work, called the *Yi Shê*, which has been published in the last number of the Journal. The extent of the Chinese empire; the number of its inhabitants; the progress which they are known to have made from the earliest times in arts, manufactures, agriculture, and different branches of civilization; the nature and value of the mineral and vegetable productions of their country; the knowledge which they possess of the properties and uses of those productions; the variety of the climates to which they are subject in the different parts of the empire; the nature of the numerous diseases from which they suffer; the jealousy with which the Chinese Government have hitherto excluded foreigners from all intercourse with the people, and the obstacles which they have opposed to the acquisition by foreigners of all authentic information relative to their country, render a paper of this description, at the present moment, when the Parliament of Great Britain has opened the trade with China to all British subjects, an object of interest and public utility, the more so, as Sir Alexander Johnston, having submitted it for perusal to Sir Henry Hallford, has received from that gentleman, who is so distinguished in his profession, and has transmitted to China a set of queries which are calculated to elicit from the Chinese such information as is deemed valuable by those who are professionally acquainted with the subject in this country."

---

## MR. GUTZLAFF'S PAPER.

UNAIDED by foreign discoveries, the Chinese have themselves established a medical system, which, according to tradition, is as ancient as the monarchy itself. They have drawn the whole science from the experience of the ancients. To Shin-nung (the divine husbandman) is the honour ascribed of having laid the foundation of this useful art. Having introduced the cultivation of corn amongst his people, he thought, that heaven bestowing upon mankind plants for nourishing the body, had also created herbs to remedy diseases. He therefore examined their qualities, and communicated the result of his researches to the people. From the longevity of his contemporaries it has been justly inferred, that the remedies invented by him must have been very excellent. The system established by his practice has therefore been generally adopted. A Chinese physician knows now exactly what drugs should restore a patient, after having carefully ascertained the disease; if, however, he dies, it is owing to accident, and by no means to his physician's want of skill. If, on the contrary, the physician follows a method of his own, and the sick person dies under his hand, he is amenable to the law.

Chinese doctors excel in the knowledge of the pulse, and are able to ascertain with considerable accuracy the state of the patient; they are well versed in the use of simples, but are ignorant of anatomy, helpless as surgeons, and in time of sudden danger next to useless. If any patient who has met with an accident dies under their hands, they are responsible to government, and may be punished for manslaughter. Hence their timidity of entering upon any difficult case, where all depends upon prompt exertion, or where life is nearly extinct.

In China physicians are by no means a privileged class, nor have they to pass an examination. Every one who has read a certain number of medical books may practise, and the government takes no notice of him, unless he kills people against the established rule. Doctors are often unsuccessful literary candidates or poor scholars, who must do something to earn their livelihood; on this account large numbers of them are to be found in every city, and even the smallest village has a practitioner. Their fees are very small, and the profession by no means in high repute. There are, however, some men, who by success have established a reputation, and who have acquired honours and riches by their practice, but,

compared with the multitudes of quacks and mountebanks, they are exceedingly few.

Government, however, encourages the study of medicine in the capital, where a medical board is purposely established, to watch over the health of the reigning family. In large cities are also to be found dispensaries, where the poor receive gratuitous medical aid from doctors in the pay of government.

In many inveterate diseases the doctors refuse to wait upon the patients, because the disorder is declared by the rules of practice incurable. Whenever a sick person cannot eat rice, the physician gives up his case as hopeless. The Chinese have therefore a common saying, that most people die because they will not eat rice, a caprice which costs them their life.

Since simples are either given in a decoction or in a bolus, it frequently happens that a poor patient, unable to swallow the medicine, is suffocated. Sudden fainting, paleness and tremor, are to be relieved by pouring the blood of an animal, when still warm, down the throat of the sufferer; under such circumstances instant death is by no means unfrequent. But such accidents create little sensation, because it is dying according to the system established by the ancients.

The Chinese possess one great advantage over Europeans. They can take the most nauseous drugs with stoical indifference, and have generally a very strong constitution; even when afflicted with the most painful malady, they still move about, and are able to support the most excruciating pains. Detesting the sight of blood, phlebotomy is almost unknown amongst them, and the terror inspired by bleeding renders the remedy much more dangerous than the distemper which it has to remove. A careful study of their medicine might possibly lead to some valuable discoveries, but the Chinese works treating upon the science are so numerous, and the advantage derived from their perusal so trifling, as to discourage the foreign reader. The writer wishes to give in this essay an outline of

the Ching che chun ching, 訂金治準經 i. e.,

Approved Marking-line of Medical Practice, a very celebrated work,

in forty volumes; seven volumes contain nosology, 雜症

(Tsă ching); eight volumes pharmacology 藥方 (Luy fang);

five volumes pathology 傷寒 (Shang han); six volumes

surgery 外科 (Wae ka); and the remaining volumes

treat upon the diseases of women and children 幼女科 (Yew neu ko.)

It ought to be remarked, that the Chinese, in dividing a science, are not strictly logical, and that whatever names we apply to their divisions, they do not fully express the verified contents. The above nomenclature will consequently be found very imperfect; we have, however, adopted it for want of a better one.

### I. NOSOLOGY.

THE human body is composed of water, fire, wood, metal, and earth, the five elements which constitute the substance of everything. As long as the equilibrium between them is maintained, people enjoy health; as soon as one becomes predominant, sickness ensues. All diseases arise from disturbing the natural state of these component parts, and the art of healing consists in restoring their mutual relation. A physician ought therefore first to ascertain which of the elements has gained the ascendancy over the others, and, after mature deliberation, he should endeavour to counteract its baneful effects.

Inflammatory diseases arise from the prevalence of fire. If the limbs are cramped, the throat rattling, and the patient in a fainting state, give the decoction of ginger, hemp oil, and aromatic pills; or a tael of ginseng decoction, and san sang with the juice of ginger. If, after having used some stimulants, the patient revives, there is some hope; otherwise he is incurable. If persons suddenly faint, because the phlegm has run over the heart, the most effectual remedy is a fumigation with vinegar, whereupon it returns to its vessels; but if the patient drink a drop of water it settles there, and he must die. When the eyes are yellow, the muscles contracted, and the mouth parched, a dose of bezoar-stone or rhinoceros-horn will be very efficacious. Distorted eyes and mouth arise from the prevalence of wood over the metal, which contracts the muscles. Under such circumstances earth also changes its nature, its power relaxes in the interstices, the eye becomes hollow, and the muscles are contorted, as may be abundantly proved from the classics. If the patient is fainting, and becomes quite cold, give him aromatic pills and musk in liquid, and as soon as he revives, examine him upon the probable causes of the disease. These are various, but a skilful physician attends to the symptoms, and treats his patient accordingly. The

remedies naturally differ, but tonics and aromatics may always be relied on.

If prompt measures be adopted with persons who have hanged themselves, there is some hope of bringing them to life again. After they have been carefully cut down, they are stretched out on the ground; one man places his feet upon the arms, and twists the hair round his hand, whilst another puts his hand upon the breast and rubs it, and a third bends the arms. As soon as the patient revives, give him decoction of cinnamon and rice-water. If there still exists a difficulty in swallowing, let a man blow with a tube into his ears; this is a most excellent way of restoring people to life. If the patient has recently hanged himself, it will be sufficient to blow air into his mouth; if he has hung too long, it is in vain to try to revive him. Persons who have been apparently killed by pressure may be revived by pulling the hair and blowing powder into the nose. Drowned persons ought to be placed across the back of a cow or laid over a bench, in order to expel the water. If the accident happens in winter, he must be carefully covered with blankets, and rubbed with stimulants. Those who are under the influence of demons, and exhausted with excessive pain, ought to have their nose twisted, their face spit upon, their feet bitten, and their elbows burnt, to awaken them from the stupor.

The temperature of the air has a great influence upon the human body; heat acts most destructively upon the body, but nothing affects so much the elements of which it is composed as a parched atmosphere. Everybody who treats these diseases ought to be perfectly conversant with its nature and influence upon man, in order to remedy the evils arising from it.

Headach accompanied by heat, a general dejection of spirits, and thirst, arises from the fire of the heart ascending into a flame, and injuring the lungs. In all these and similar cases the pulse ought to be accurately examined, for which the author gives very minute rules, and suitable remedies used, which have been handed down by the ancients, and have generally proved effectual.

There are from thirty-six to ninety-nine maladies arising from the influence of evil spirits. The patient becomes reserved, speaks nothing, and though his whole body is affected with the evil, he himself does not know what ails him. The disease increases gradually, and ends in the prostration of all strength, and death. Aromatics and perfumes here do great service. Complaints arising from these causes often resemble consumption; many, not able to find out the symptoms, do not treat the patients in the proper

manner ; foxes' bones and otters' livers appear to be of some use, but the proper remedy has not yet been discovered.

Most inveterate diseases arise from worms, of which the author enumerates eighteen kinds, some resemble imps, others frogs, lobsters, serpents, &c. An excellent remedy is a certain nut, which has been tried by European doctors, and found efficacious.

The author treats upon fevers at great length ; we cannot, however, follow him through all the divisions he makes. The theory of fever is difficult to be understood, and some days must elapse before the physician can find out where to classify it. Their treatment differs widely from ours ; cinnamon and fat broths seem to be specifics, and an emetic is greatly recommended. As other diseases are also accompanied by paroxysms, the physician can distinguish the ague from the former by its periodical return. The causes which the writer gives of inflammatory fevers seem to be very trivial. The Yang and Yin—the dual principle, of which the former operates, the other is worked upon, is deeply interwoven with human nature ; the impotency of either checks the usual functions of the various parts of the body, and gives rise to indisposition.

We have hitherto given only detached sentences, and it is now time to present the reader with the general divisions of pathology. The author classifies them in the following manner :—

1. Violent and mortal fits ; these he divides into nine distinct diseases, according to the causes which have induced them ; amongst them is wind, cold, heat, moisture, vapour, nutriment, &c., in this class are also included suicide and accidents.

2. Indispositions occasioned by heat, moisture, dryness, eating and drinking, fatigue, &c.

3. Fevers and agues, hot, moist, and dry, malignant, cold, &c.

4. Defects in the respiration, suffocation, short breath, dropsy, cough, &c.

5. Vomiting of phlegm, pus, green and sour water, obstructions in the throat, &c.

6. Diseases accompanied by a loss of blood ; bleeding at the nose, tongue, teeth, and ears ; vomiting and coughing of blood, &c.

7. Pains in the heart, head, face, stomach, side, &c.

8. Paralytic complaints, podagra, acute rheumatism, &c.

9. Rheumatic complaints, of which the author gives seven different kinds.

10. Mental disorders, insanity, madness, immoderate laughing, fits of rage, fear, trembling, &c.

11. Sundry diseases ; in this class the author includes immoderate perspiration, sleeplessness, somnolency, lassitude, yawning, &c.

12. Diseases of the viscera, diarrhœa, dysentery, retention of urine, &c.

13. Ophthalmic diseases; of these the author adduces forty-one different kinds. They are very prevalent throughout the empire; the cause may be sought in the peculiar triangular formation of the Chinese eye, the eyelids frequently becoming inverted, and the lashes acting like a brush upon its surface; also in the want of cleanliness, and in utter ignorance of the structure of the eye.

14. Pains in the ear, nose, tooth, mouth, jawbones, &c.; also cutaneous diseases, and those of the hair.

Sudden fits are to be attributed to fire; the medicines administered must be warm.

Indispositions in general are difficult to be accounted for, but ought to be treated according to the above classification.

Respiration is quickened by anger, retarded by joy, lessened by feelings of commiseration, lowered by fear, contracted by cold, expanded by heat, disturbed by alarm, shortened by labour, and impeded by thought.

From these changes the author derives the various diseases to which respiration is subject, taking care at the same time, to give the five elements their full share. The principal substance of the liver is wood, of the heart fire, of the lungs metal, of the kidneys water, of the organs of digestion earth. Respiration is to man, what the air and ethereal fluid is to nature. As the least disturbance of the equilibrium leads to a change in the temperature, what must not be the consequences to human nature! Wise men, therefore, curb their passions, maintain their equanimity, and preserve themselves from dangerous diseases. When, however, the mischief is already done, the patient may be relieved by rousing the passions opposite to those which have given rise to the complaint.

We are quite at a loss for the reasons which induced the author to place dropsy under the defects of respiration. But the view Chinese doctors take of respiration entirely differs from ours. Throughout the human body a vivifying ethereal fluid is transfused, which is called *Ke*, and resembles the ether of nature. According to the best ancient authors, water enters through the mouth into the body. Besides the natural way of evacuation, it is either absorbed during cold weather by the *Ke*, or when the weather is hot, it comes forth as perspiration; when grief oppresses the mind, it re-appears in the shape of tears, or is thrown out as saliva. But when the *Ke* is vitiated, its ejection is obstructed, it accumulates, and gives rise to dropsy. The restoration, therefore, of the patient, is promoted by the evacuation of the water.



Phlegm is formed by the chyle of the stomach, from want of Ke to refine it; being accumulated in the lungs, it becomes a canal which overflows all parts. To remove it, the greatest care must be bestowed upon strengthening the Ke of the stomach. Coughs, of which there are many kinds, originate in phlegm.

The causes which produce vomiting must be sought in the stomach; ginger is the best remedy. If it is preceded by pain in the stomach, it is owing to inflammation, but if there is headach and pain all over the body, it indicates flatulency.

The blood contained in the human body is of two kinds, the Yang and Yin (the dual powers, male and female); the Yang is contained in the arteries, and circulates throughout the body; the Yin is in the veins, it nourishes the soul, and moistens the bones and sinews. If men are not careful in their diet and movements, the circulation of the blood may be impeded; a hundred various diseases arise from the bad state of the blood.

Headach arises from rheumatism, or the diseased state of other parts of the body. Face-ach must be ascribed to the prevalence of fire, and the concentration of the Yang in this part.

Complaints of the chest principally arise in summer, when the south wind blows. They are owing to the want of Ke, and the intervention of the Yin ke on the serum.

No disease is perhaps so common among the Chinese as lumbago; the poorer classes particularly suffer from it most severely. The way in which Chinese doctors remedy this evil is by putting adhesive plaster, composed of a variety of ingredients, upon the spine.

Liver-complaints the author explains by the liver having become too large and pressing upon the stomach; this again forcing itself upon the thorax, the chest is affected, and pain is produced under the ribs.

Pain in general is entirely the work of fire, the swelling which may accompany it arises from moisture, and both owe their origin to wind and cold, whereby the natural circulation of the blood is arrested. The liver, moreover, extends its influence over the sinews, and secretes the blood. The Ke of the liver belongs to the Yang, and partakes of the nature of fire, whilst the blood is Yin, and consists of water. When much blood is evacuated, the fire prevails, there is nothing to nourish the sinews, and hence ulcers arise on the back.

Insanity begins with little sleep, want of appetite, foolish imaginations of grandeur and wisdom, a mad laugh, songs and silly

actions. This disease is very seldom to be met with in China. Unhappy persons of that description are generally outcasts from society, and live as beggars and vagabonds. Chinese physicians have recourse to simples, which, if they avail nothing, are at least not noxious. Loss of memory, sudden surprise, fear and trembling, &c., are classified by the author under the same head.

The heart contains blood, which, when it exudes from the body, becomes sweat; sweat is thus the serum of the heart. Many diseases either arise from the retention of the perspiration, or too profuse sweat, which must be carefully treated.

People may be dumb from two different causes; first, from defects of the tongue, and, secondly, from a stoppage in the thorax, and loss of the voice by coughing.

During the spring the wood of the liver is invigorated, in autumn metal predominates, and affects the wood; in summer fire is the most powerful. Metal having lost its power, wood and fire predominate, and injure the earth of the stomach, the body becomes heated, the pulse very full; thus the aliment cannot be digested, and dysentery naturally ensues.

The finest particles of the whole body are concentrated in the eye; it is, therefore, the most subtile aperture. The pupil is the very essence of the bones, the black of the eye of the sinews. Both the liver, heart, and blood-vessels influence the eye, as may be proved from the classics. When man sleeps, the blood returns to the liver; the liver having received the blood he is able to see; the Ke of the liver having found its way to the eye, it can distinguish the five colours. Inflammation, morbid thickness or opacity, cataract and turbidness, are relieved by medicines taken internally, but not by operations upon the eye itself.

The author fills a whole volume with his directions for healing diseases of the eye. His remedies would astonish the medical faculties in Europe, but as they are so very numerous and complicated in the application, we can find no space for detailing them.

The ear stands in the closest connexion with the lungs, and receives from them its auditory powers, whilst the nose is constantly affected by the liver; if the liver is diseased, the nose is so likewise. The diseases affecting this organ are very trifling, and easy to be removed.

When the marrow in the bones is deficient, the Yang very bright, the arteries empty, all the various diseases of the teeth commence.

The lips faithfully represent the internal state of the body,

whether white, red, or livid; whilst they announce the perfect state of the body, they are also the harbingers of approaching death.

The tongue is to the apertures what the heart is to the body in general, both stand in intimate connexion, and as long as the former is in good order the latter can distinguish the five tastes. By discriminating the tastes it contributes towards the nourishing of the body, supplies the stomach, and enables it to furnish nourishment to all the viscera. Therefore the aorta of the heart is in the root of the tongue, and the artery of the liver at the side.

In the face all the Yang is concentrated. If the face is red, it is owing to the heart, if it is livid, to the liver, if it is yellow, to the stomach, if white, to the lungs; from these general symptoms the physician may judge of the state of the patient.

The eating too many sweet things occasions pains, and causes the hair to fall off. Bones and sinews cannot exist without each other, the diseases which affect the one do also injure the other.

We pass over in silence the observations upon the hair and skin, the latter of which is said to be influenced by the liver; nor can we dwell upon the remarks regarding poison, which contain nothing striking.

Many of the above sentiments may appear exceedingly crude, but we ought to remember, that the Chinese are an original race, —that their ideas are still as undigested as they came from the first thinkers, and that they have never had the advantage of improving by the discoveries of foreigners. Errors in other sciences, if they do not immediately affect human society, may be harmless, but in pathology, blunders endanger the life of the sufferer. We carry drugs to the Chinese, and take some of theirs in exchange, but never yet has an attempt been made to benefit one another by an interchange of medical science. It must not, however, be expected, that the Chinese would grasp with eagerness at our improvements, for this they are too proud; yet we might gradually gain the ascendancy over their empiricism, and perform a most benevolent act towards this great nation.

Vaccination has thus been introduced into the empire. Many have been benefited by it, but the great bulk of the nation still remains in ignorance of its salutary effects. As long as the erroneous opinion prevails, that everything ancient is excellent, and far superior to all recent inventions, the nation will remain in the present state of lethargy, and even the most useful sciences will be rejected; but when this great bar shall be removed, it will keep pace with other countries, and perhaps surpass many.

## II. PHARMACOLOGY.

THE writer regrets his ignorance of Chinese botany, on account of which he is prevented from giving a better view of the Chinese pharmacopœia. There is scarcely a shrub, leaf, or root, which has not been adopted as an ingredient of medicine. The pharmacy of the Chinese is richer than that of any other nation; a physician has a large choice, and to be always sure, he prescribes a variety of drugs, of which at least one may prove effectual. Though few substances in nature are found to be fit for exhibition in medicine without a previous preparation, they take good care not to adulterate them by a chemical process. Chemistry, as a science, is entirely unknown to them, there is not even a name for it in their language; a simple decoction or powder, or a pill containing twelve or fifteen different ingredients, serve them for all purposes. Their materia medica has an original cast: whether the articles employed in the cure of diseases are more adapted to nature, we shall not decide; but there is at least something deserving the attention of foreigners.

Our author has arranged his remedies according to the diseases of which he has treated in the former part of the work. As a general rule, he suggests that it should first be ascertained to what state the malady has arrived, and that the remedy should be modified accordingly. The external causes of sickness are wind, cold, dryness, and moisture; the internal, the seven passions, (anger, pleasure, sorrow, fear, love, hatred and desire,) and the six affections, (the temper, disposition, natural feelings, natural affection, animal passion, and sexual desire); after having fully investigated the origin, the doctor may then prescribe.

In no country are people in possession of so many nostrums as in China. Great numbers of physicians and apothecaries traverse the country with their secret treasures, expose them to the view of the multitude, and praise their virtues in eloquent language. Others are not content with one or two specifics; they engage to heal so many diseases in a given time, for each of which they prescribe an antidote.

The panacea of China is the gin-seng, the root of a plant well known to our botanists, which also grows in America, and is from thence exported to Canton. However numerous may be the virtues we have ascribed to the Peruvian bark, they fall far short of this remedy against all diseases. Though we can attach little belief to the extravagant praises pronounced upon this miraculous root, we

must nevertheless admit, that it possesses some good qualities, and that it is worthy to be tried by our physicians.

The Chinese very much value the bones and horns of certain animals; they preserve the liver of various quadrupeds, use the fins of fishes, and even receive the reptiles into the *materia medica*. Harts' and rhinoceros' horns, the bones of the tiger and elephant, &c., are very excellent remedies in extreme weakness, they strengthen and fatten the body, and a dose of tigers' bones is even said to inspire courage.

Aromatics and gums are considered as the best remedies in apoplectic fits, and all violent and sudden diseases. The powers of *asafoetida* are over-rated; some physicians think it to be an universal medicine, which extirpates the very seeds of a malady.

Opium is used as an anodyne, and also applied in dysentery. Its introduction into this country, the cause of so much woe and misery, is owing to the recommendation of physicians. Few who use it to excess, escape the dreadful consequences of a body reduced to a skeleton, and a mind stupefied and blunted; persons addicted to its use present the most wretched sight which a human being can possibly exhibit. In the last stages, no remedy on earth can rescue the wretch from the grave towards which he is hastening with gigantic strides. The willing victim of vice, he has scarcely a consciousness of his feeble state, but declines insensibly into an awful eternity. Though instances of this kind are very frequent, they strike little terror into the beholder; other wretches inhale the deleterious drug, and find a speedy grave: and a still more numerous band presses forward with equal eagerness to render themselves as unhappy as their predecessors. Everybody abhors the use of this poisonous drug; the government prohibits its importation under severe penalties, but it is nevertheless extensively consumed, and the guardians of the law not only connive at its introduction, but often partake of the fumes themselves. The severe prohibitions have raised a desire of enjoying an illicit pleasure, which few can resist, if they have means of gratifying it.<sup>1</sup>

Mercury, either in the raw state, or as an oxide, is very much used, and more so than any other metal. A Chinaman is very soon salivated, and the effects of mercury upon his constitution are most injurious. Quacks, however, are very free in administering it, and

<sup>1</sup> It appears, from recent accounts, that the Chinese government are deliberating on abolishing the ineffectual prohibition of opium, and on substituting a regular duty upon its admission.—Ed.

though they may relieve a patient, the remedy is worse than the malady itself. Physicians of any note consider it below their dignity to cure venereal diseases. The ravages occasioned by vice are thus frightfully prevalent, and the wretched sufferers present a most horrible sight.

We have tried to discover whether iron be used in any shape, but have not been successful. The most congenial of all metals to the human body seems to have escaped the notice of the physicians, because they do not know of any process to reduce it into such a shape as to enable the patient to take it.

We must now return to our author. After having given the specific for a disease, he supposes it to take such and such a turn, and gives his prescription accordingly. We shall give a few instances of his mode of arrangement. If a disease commences with a prostration of all strength, and an utter state of apathy, he prescribes thirty-three different herbs, which weigh about seventy-five taëls; one taël with double the quantity of hot water to be taken each time. If the weather be moist, he adds a quantity of ginger, and a variety of pills, when the patient is about to lie down to sleep. By these means the spirits are excited, and the lungs purified. To promote perspiration, a peculiar mixture of ginger and hemp-seed is added. The physician ought, in his prescription, to attend to the seasons and the temperature of the air, in order to lessen or increase some of the above ingredients. Now this medicine will relieve most patients, if their malady already amounts even to delirium. For strengthening the marrow and bones, he communicates a recipe of twenty ingredients, amongst which we find the gin-seng, bezoar-stone, mint, and musk, with sundry pills. To restore the organs of digestion, the author recommends pepper, nutmegs, cloves, cinnamon, and a certain bean. For relieving the diseases of the liver, he orders the decoction of twenty-eight different herbs, which are to be taken with various pills, &c. Such are the contents of eight volumes, wherein the writer has shown the utmost ingenuity in prescribing for all possible cases. These few specimens may suffice; it would be tedious to give more.

The general rule observed by Chinese physicians, in making choice of drugs, is to use the top of the plants, when the disease is in the head, the trunk for the middle parts, and the root for the lower parts. Some, such as gin-seng, rhubarb and musk, &c., hold a principal rank, and may be used simple; others can only be administered as compounds, or serve as vehicles. The best mode of dividing them is according to their taste, or to their innate

qualities, whether they warm or cool the body. By properly mixing them, even the poisonous qualities of some may be taken away, whilst useless drugs may be rendered effectual by being compounded with others. The way of applying them differs also very widely; some may be taken in decoction, to purge and to promote the circulation of blood; others made up into pills, to expel the wind and open the bowels; others are mixed with liquor, vinegar, and other strong essences; to augment their effect, others are ground to powder, or fried in fat to absorb the bad humours. Maladies accompanied by cold, require warm remedies, and vice versa; indigestion may be relieved by emetics; worms, and humours of the abdomen, give way only to poisonous drugs; and bad humours may be expelled by moist medicines. In distempers of the lungs repeat the dose nine times, of the heart seven times, of the spleen five times, of the liver three times, but of the kidney only once.

The remedies found in the animal kingdom may be used with very great effect. An elephant's eye burnt to powder, and mixed with human milk, is a sovereign remedy against the inflammation of the eyes; his bones pulverized, and given in liquor, promote digestion, and relieve all the defects of a disordered stomach; the ivory, prepared in like manner, is a capital remedy against the diabetes, and the teeth of his mouth against the epilepsy. Camels' hair and fat, taken internally, remove piles; and the flesh of certain crabs, properly prepared, is an antidote against poison.

### III. PATHOLOGY.

MUCU has already been said upon this subject under the article Nosology. The diseases treated by the author under this head, arise all from cold, and are chronic. After having given a full description of the malady itself, he specifies the remedies, and their application. Before, however, entering upon the subject, he explains the effects of the weather upon the body; in this point he is very prolix: to find a cause for every disorder he exhausts his ingenuity to divide the elements, and to particularize the receptibility of every part of the body.

Every season of the year has its proper pulse, whereby the physician may judge, whether the state of the patient is in accordance with the temperature of the air. The elements constituting the body have, moreover, their respective reigns, which last about two months each, after which another element takes the lead, and influences the body. From these various points diseases ought to be judged and treated.

The knowledge of pathology depends upon a thorough acquaintance with the pulse, a science which occupies all the attention of the Chinese physician. He examines the pulse for hours together, then prescribes, and, certain of success, leaves the house without any intention of returning, unless again called. His very profession depends upon the accuracy with which he explains the causes and the subsequent progress of the disease, the beating of the pulse being the criterion. With the greatest confidence he predicts the course which the disorder is to take, and in how many days the patient will be relieved from his complaint. If none of the viscera be injured, a speedy recovery may be expected with certainty. If the distemper has become inveterate, half the number of patients can only be restored, but if they are in the last stage, it is better to refuse once for all to give them anything, or else to hint at their certain death, and still endeavour to avert it.

By observing the colour of the countenance, whether it be livid, yellow, red, white or black, a second criterion of the state of the patient may be found; for the five viscera have their respective five colours, the six blood-vessels likewise, and the colour of each part affected is to be found reflected in the countenance. A livid, or rather green, colour like grass, is the forerunner of death. The common livid colour, which belongs to the element wood, indicates the prevalence of the Yin principle; the red colour belongs to the element fire, and announces inflammation, &c.

The various parts of the body bear relation to the four cardinal points of the compass and to the zenith, which is strictly to be attended to. Thus fire predominates in the heart and viscera, and as fire is concentrated in the south, there exists a relation between the heart and the south. The liver and gall belong to the air or winds, winds come from the east, and therefore both have reference to the east. The kidneys belong to water, water corresponds with the north, and therefore the former also harmonize with the north. The lungs and intestines contain the predominating element metal; this again tallies with the west, and consequently the former likewise. The spleen and stomach relating to the south, correspond with the zenith. These four cardinal points correspond with the seasons, as has been already observed; thus each of the parts of the body has its peculiar time in which it is the most invigorated, and in its proper state, whilst the others suffer and are affected by not being congenial to the existing season.

Whosoever is conversant with all these matters, which may be considered as incontrovertible maxims transmitted by the ancients,



must, in examining a patient, turn his attention to the eyes, ears, tongue, lips, and in a word, to the whole body. If a patient, for instance, can easily turn himself about, he may be soon cured. If the body be constantly moist, the sufferer recovers; if, on the contrary, dry and scorched, he will die.

Having already too long transgressed upon the patience of the reader, we shall make no further extracts. Though much may appear ridiculous, it is to a Chinese an axiom, and he would smile in his turn at the ignorance and presumption of a barbarian, who doubts these things.

Our author treats fully upon catarrh, fevers, stiffness of the neck, excessive vomiting, pain in the chest, and other complaints, which are epidemic in certain seasons. It is difficult to make extracts where each chapter stands in the closest connexion with the whole, and mere scraps must always remain unintelligible. We trust to have given the spirit of this part of his work, and shall now speak of

#### IV. SURGERY.

THE utter aversion of the Chinese to any surgical operation, reduces them to the necessity of using internal remedies or cataplasms in various shapes as substitutes. The moxa and acupunctura, however, do not belong to this class. The latter is performed by silver needles, which are stuck into the flesh and twisted round, whilst the physician compresses the slight wound thus made. This mode of pricking the body is said to be very efficacious in removing pain, and relieving the patient instantly. As the moxa is well known to our physicians, we have only to remark, that the Chinese apply it far more frequently, and place greater reliance upon it, than our experience would warrant. In desperate cases they have recourse to a kind of tattooing, which can never after be effaced. They likewise use red hot iron for cauterizing old wounds, and removing the raw flesh. Though they possess many caustics, none can be compared to our nitrate of silver.

The author first treats of swellings; these arise either from the temperature, from high-wrought feelings, injuries, or the body being hot and suddenly becoming cold, or from having eaten or drunken something injurious to the body. The blood is thereby arrested in its circulation, and a swelling ensues. After having given very good hints for treating swellings, ulcers, tumours, scrofulous tumours, abscesses, gangrene, ossification, &c., and given prescriptions how to

remove them, he then particularizes the complaints in each part of the body, external as well as internal.

In the cure of ulcers, surgeons are very deficient, but they excel in radically curing the gangrene by a cataplasm of herbs, which extracts the very roots. We are unable to trace the various modes of treatment, and must be content with a few observations.

If a tumour will not open, but remains hard, the best way is to make an incision in the shape of a cross, wash it well with vinegar and water mixed with flour, and give a few doses of myrrh, olibanum, musk and burnt crabs, and the complaint will disappear. Running sores indicate a debilitated state of the body. The first care, therefore, ought to be to restore the constitution, and then the cure will be very easy. Virulent ulcers must be treated internally as well as externally with five different kinds of poison; inflamed sores can be reduced by cold remedies externally applied. Supposing much blood to flow from these wounds, it is a sure symptom that the blood-vessels are not in good order; it is especially the liver which occasions this, and the first attention ought, therefore, to be directed towards this part.

The lungs holding a very conspicuous rank amongst the viscera by inhaling the air, they are exposed to many injuries outwardly as well as inwardly; hence the frequency of ulcers in this part. The worst is, that the consequences are not solely confined to the seat of the disease, but spread all over the body; and it is on this account that death very often follows. Some palliatives with liquorice, almonds, barley, peach-kernels, &c., do in all such complaints excellent service, yet death is often unavoidable. Poisonous ulcers can easily be dispelled by rhubarb, the kernels of dates, the pulp of the lotus, &c.

Herpetic eruptions may be cured by saline lotions. The scrofula arises from various poisons being concentrated; the healing of it is attended with great difficulties. Apply a cataplasm of oysters and rhubarb, give aromatic pills internally, and if the disease will not give way, administer dissolving medicines and onions. If, notwithstanding all precaution, the cure does not advance, it becomes a hopeless case, and ought to be entirely abandoned. Common sores, if not inflamed, may be opened with a needle, and as soon as the blood and pus are pressed out, they will of themselves heal up. Spreading and spongy sores originate in the bad state of the liver, and care ought to be taken to restore this viscus, when they will of themselves dry up.

The dirty habits of the Chinese engender a great many cutaneous

diseases, in the cure of which they do not seem to have made much progress. Itch appears in its most frightful shape, tetters, scabs, and ringworms, often cover the whole body, and leprosy is making dreadful havoc amongst the people. Various remedies are recommended, and many physicians travel through the country to relieve the sufferers, but they appear to succeed ill, for even the rich cannot be freed from these disgusting disorders.

Wounds, if possible, are sewed up with a thread made from the bark of a mulberry-tree, and then dressed with ointments. Of these they have a very great variety, of different colours and qualities. If by a cut in the abdomen the entrails come out, replace them after having oiled your hands, and rub the wounded part with a decoction of gin-seng. Order thin rice in which sheep's kidneys have been boiled, and the patient will recover within ten days. Few surgeons will attempt the cure of a patient who is dangerously wounded, for fear of endangering both their safety and reputation. Even the nearest relations refuse taking them into the house, and though life might still be saved, such poor wretches often expire in the streets.

#### V. DISEASES OF WOMEN AND CHILDREN.

IN this part of the book, the author is more diffuse than in any of the foregoing; but he treads over the same ground as in his pathology and nosology, only expatiating more fully upon the disorders peculiar to childhood. The prescriptions are so numerous as to be adapted for all possible cases, how difficult soever. In the five last volumes he very ably discusses the disorders of females, and collects the most approved prescriptions for curing them.

This essay being already too long, we cannot enter upon the Chinese theory of generation, their knowledge of midwifery, the treatment of children after their birth, &c., which are all contained in these volumes. They are great adepts in promoting the fertility of women, whilst they never scruple to procure abortion. The prevalence of this horrible practice may be attributed to the depraved principles of paganism, and the corruption of manners which pervades all ranks.

The intricate science of medicine is, after all, in the estimation of some authors, useless. They pretend to avert all diseases by a proper mode of life, and to cure themselves by a moderate diet and fasting. If all people only followed their advice, the world would need neither physicians nor remedies; unhappily, however, mankind is given over to debaucheries, and the science of medicine is a necessary evil.